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MISCELLANY.

Memoir of the late Rev. Edward Spencer, Rector of Winkfield, near Bradford, Wilts.

God has himself pronounced the blessedness of those who die in him—possessed by his fear, animated by his Spirit, and influenced by his grace. Their memory, as of the just, is blessed; it lives in the recollection of survivors, when it stimulates, warms, and admonishes. Stupid and senseless as we naturally are, the death of relatives impresses, for a season, at least, our minds. We are hereby awakened to the recollection of our own mortality; we review the transactions of our departed days; we converse, it may be, with our own hearts; we look back on the varied events of our earthly pilgrimage, and, in the eagerness of expectation, chastened, however, by the surrounding melancholy, we calculate on the events of future years, rejoice in their anticipated prosperity, at the same time mingling our hopes with the fears of earthly sorrows, disappointed expectations, and chastening providences. Our desires after temporal blessings hereby become moderated, and the value of eternal glories, united with the prospect of unfading pleasures, advances in our estimation, till at length these impressions frequently issue in the heaven-born determination to die to the things of this world, that we may arise to the contemplation and enjoyment of the unutterable felicities of a better and a never-ending state.

If such beneficial consequences result from the decease of those who have pursued their christian course amid the obscurities of privacy, or the hindrances of poverty, how much more extensive benefits may we not suppose to arise from the recorded feelings and the varied experience of those who, in elevated stations and in official characters, have displayed the graces, adorned the doctrines, maintained the rights, and faithfully dispensed the blessed truths of the glorious gospel of the blessed God. Such manifold lessons of wisdom, caution, and instruction, have been abundantly afforded to the world generally, and to the christian world in particular, by the decease of those who, among us, have laboriously made known the unsearchable riches of Jesus Christ. The decease of our Newtons, Bucks, Cecils, Simpsons, &c. &c. speak in language not to be mistaken. By it we are forbidden to set our affections on things below; warned to beware lest we fail of the

grace of God ; commanded, without delay, to make our calling and election sure ; whilst, by following these christian worthies in all their labours of love and patience of hope, we are encouraged to expect that we also shall, in due time, reap, (if we faint not, in the possession of the promises and in the consummation of the blessedness of heaven) an abundant recompense and a gracious reward.

Among the many servants of the Lord Jesus Christ, of whom death has recently deprived the church of God, few have entered into rest more lamented than the late Rev. E. Spencer, Rector of Winkfield, near Bradford, Wilts ; and none whose genuine primitive piety is more worthy of imitation. This learned and venerable divine was born in London in the year 1739, and was for some time placed under the care of the Rev. Mr. Green, well known in the religious world as a most heavenly christian, and a worthy and eminent minister. Here it is believed that his mind received its first deep impressions of true religion ;* and hence the affectionate veneration with which he always mentioned the name of his respected tutor, whose portrait he always kept hung up in his own room. Early in life he became known to Messrs. J. and C. Wesley, Whitfield, Romaine, and Haweis ; and, under the sanction and recommendation of the three first, he prepared himself for the christian ministry ; and with this view entered at St. Edmund's Hall, Oxford, of which Dr. Dowson, was then the principal. Here, however, he did not remain long enough to graduate, having been nominated to a curacy in Wilts, to which he was soon after ordained.

About this time (1763) he married Susannah, the daughter of Mr. Edward Lowe, a respectable citizen residing in the parish of St. Luke, Middlesex. By this lady, with whom he lived for 21 years, in all the comfort of domestic peace, religious experience, and identity of feeling and sentiment, he had five sons and nine daughters ; of the former, two died in infancy ; and of the latter, two, Mary and Amelia, lived to maturity, and, dying, left behind them a good testimony.† The others died in infancy.

Having been led by the providence of God to accept the curacy of Bradford, in Wiltshire, of which Dr. Chapman, master of St. John's Hospital, at Bath, was the incumbent ; he removed there soon after his admission into holy orders. At this period, true evangelical religion was generally throughout the kingdom in an awfully declining state. Churchmen and dissenters were alike slumbering and careless, until the labours of the early Methodists

* Mr. Spencer's mother was a woman of sincere piety, and he has frequently been heard to speak of her in terms of the most affectionate attachment and grateful recollection.

† Mr. Spencer thus announced to one of his children his daughter Amelia's death : ' Yesterday afternoon it pleased God to take unto his mercy your sister Amelia. Her sufferings were long and great, but they were sanctified to her, and she departed in peace. May those of us who are left behind be prepared for all the dispensations of God towards us, however painful, and may they be made the means of bringing us to himself !'

awakened public attention, and led to its revival. Amid this general and distressing inattention to religion, few places could present to a religious mind a more melancholy prospect, or to a faithful minister a less encouraging one, than the town of Bradford. Among the wealthy, a self-righteous spirit generally prevailed, and an undue attachment to the forms of religion had gradually led to the neglect of its power, and even to a denial of its reality. Following the example of the rich, the poor had imbibed a careless spirit, and had totally forsaken the house and service of God.

Mr. Spencer's appointment was, however, succeeded by considerable agitation, and a diversity of public feeling. Among the inhabitants, a few, who loved the Saviour, rejoiced that his precious name, and his full and free salvation were at length made known. A far greater number, however, became offended; the cry of Methodism was raised, and representations made to Dr. Hume, the Bishop of Salisbury, against the introduction of these new doctrines. Undismayed and unmoved by all this clamour, Mr. Spencer determined to proceed cautiously and prudently in his work. He did so. In some the enmity was gradually slain, and they became the faithful disciples of that gospel they so recently despised. Others, unhappily, became confirmed in their prejudices, and more violent in their hatred; whilst some attempts of a persecuting nature were made to deter this faithful servant from displaying such zeal in his master's service; but he stood pledged to his God, his people, and his own conscience, to be instant in season and out of season, in preaching among them the truth as it is in Jesus. With this view he afterwards established a lecture on Wednesday at the church, which after a time became well attended.

Amid these labours and difficulties his heart was cheered, and his faith animated by the occasional visits of Messrs. Whitfield, Wesley, &c. whom he received into his house, and admitted to his pulpit. Although his own religious opinions had ever been decidedly Calvinistic, yet there were truths and doctrines embraced and loved by Messrs. Wesley Fletcher, &c. in common with the Calvinists, which he deemed of so much greater moment as to forget their points of difference.* Studious of peace, and alive to

* It must not be supposed that either Mr. Spencer or the writer considered the points at issue between the Calvinists and the Arminians as of but little importance; far otherwise; they believed them to affect materially the peace and comfort of the christian, and the glory and sovereignty of God. But yet, compared with those doctrines which all good men of all parties consider as *essentials*, Mr. Spencer deemed them as but of inferior importance; and therefore always regretted that men of such piety, who were agreed in so many points, should have contended with so much acrimony and bitterness of spirit, as sometimes to have forgotten the courtesies of good breeding, as well as the spirit of christian charity. Mr. Spencer always attributed this lamentable controversy as originating, in a great degree, in misconception; and, when reading some modern Philippics against both parties, he would say, laying his hand on the table, 'Ah! they knew not the men—I knew them and their spirit! Their difference of opinion was more in words than things. They fought for words, and were more agreed than the heat of controversy and the force of prejudice would permit them to see. They were both (Messrs. Whitfield and Wesley) men of God.'

the evils of controversy, he made several efforts, and took some journeys, to promote a reconciliation among the controversialists of that day. For although he never mingled personally in the disputes which then unhappily prevailed among so many great and good men, yet he took a lively interest in their progress; he sighed over their prevalence, and prayed for their termination. About this time he was strongly solicited to unite himself with the connexion of the Countess of Huntingdon, who had long honoured him with her confidence and good opinion; to such solicitations he gave, as they merited, an attentive consideration; and the determination to which he subsequently came he never afterwards regretted. In declining the connexion he was guided by no considerations of a personal nature. He was not reluctant to share in the labours, nor to be a partaker of the odium which then attached to such a connexion; for Mr. Spencer was a man of a more exalted mind than to regard his own credit or comfort, if the cause of his master demanded their sacrifice. With the apostles he was content to be accounted the offscouring of all things, and unfeignedly with them he would have rejoiced to suffer persecution for the cross of Christ. Considerations of duty, and a regard to what both then and since has appeared the will of God, solely influenced him in remaining in the establishment.

Here it may not be amiss to remark how truly catholic was his spirit. He loved the church of England; he felt honoured in being one of her servants; he was conscientiously attached to her doctrines and her discipline; yet was there in him a heart of the most expanded charity—every christian was his brother, and every minister his fellow-labourer. Deeply versed in classical literature himself, he never despised nor undervalued the labours of those who had no such qualifications. He regarded every minister, of whatever church or denomination, very highly for his works' sake: and he has often sat as an humble disciple himself, to receive instruction from men, whom the pride and bigotry of other minds would have despised as teachers.

(To be Concluded.)

Extract from Kirwan's Sermons.

At page 263, we gave some account of that celebrated Irish divine, the Rev. Dean Kirwan, to which we would direct the attention of our readers in connexion with the following extract, from one of his sermons, in which, on the worldly practice of "*reconciling all things with religion which religion does not formally denounce*," he thus expresses himself:—

"Suppose I were to tell you from this place, that the gospel was not in fact so severe a system as it is generally represented; that to idolize the world, and acquit ourselves to God were things

perfectly reconcileable ; that there was not the least harm in the breathless pursuit of pleasure, which reason alone pronounces to be unworthy of thinking beings ; that christians were at full liberty to rack their invention in order to diversify and give zest to an eternal round of emptiness and folly : that provided they dispense charity with one hand, they may lavish with the other as much as they please ; that religion admitted such compensation ; that all they hear about a simple, frugal, and retired life, strict attention to domestic duties, perfect modesty of mien and apparel ; a life of prayer, penitence, and self-denial, cannot, (if they mean any thing at all) be applicable to persons, whose condition, from long prescription, entitles them to more latitude :—what opinion would you entertain of this new and very convenient doctrine ? Would you consider the man who uttered it, worthy of respect, and better instructed than others in the science of salvation ? No, my brethren, you would either openly deride his ignorance, or retire with precipitation and horror, from so shocking a profanation of his sacred function. What are we then, my brethren, I may say, but the hypocritical slaves of the world and its pleasures, when we justify aloud, what we condemn in secret ; and how confounding will that judgment be, which condemns us on the evidence of our own hearts ! Were it possible for christians to be calm in the course I have described, free as it is from any thing gross and immoral, let them hear the express words of Jesus Christ on the subject, ‘No man can serve two masters.’ ‘Ye cannot serve God and Mammon.’ ‘Wo unto you that are full now, for ye shall hunger ! Wo unto you that laugh now, for ye shall mourn and weep.’ ‘Verily I say unto you, the world shall rejoice, but ye shall be sorrowful, and your sorrow shall be turned into joy.’ This, my brethren, is the gospel. What exception appears on the face of it, in favour of any description of christians ? No : the more elevated we are, the greater our prosperity ; the more absolutely indispensable an adherence to the letter of our profession, the more incessant should our vigilance be, the more declared and lively our faith, the more fervent and continued our prayer, the more heroic our self-denial, the more exalted every virtue : because our danger is much greater, and more awful than it would be in an obscurer station : because it is the nature of prosperity to corrupt, to bind us faster to the world, to furnish occasions of vice at every step, to favour and facilitate the indulgence of evil passions ; to render abortive all good desires, and extinguish in the soul, all aspiring to a better state, all recollection of God and futurity ; above all, because it is a state in which Jesus Christ in plain terms has pronounced to be nearly incompatible with salvation.

‘Were the world to judge us, we might look for the privilege we fancy, of a soft and convenient way ; but the world itself will be judged, and He that will judge it, and us too, will not distin-

guish christians by their riches, or their rank, but by their merits or demerits, their virtues or their crimes. Here, will he say, is my law: I delivered it, without an iota of variation, to the mighty, and the mean. I inquire not therefore what you are, but how you have conformed to it, how you have lived, what use you have made of the talent I confided to you. This will be, my brethren, the terrible question addressed to all. I leave the inference to yourselves, and return, observing only, that no infatuation can be more deplorable, either with respect to our eternal interest, or even the interest of this world, than that which leads us to ruin with our eyes open."

THE PLANS OF GOD ILLUSTRATED.

A pious man as he passed through a large and thick wood, saw a part of a huge oak, which to him appeared misshapen, and spoiled the scenery. "If," said he, "I was the owner of this forest, I would cut down that tree." When he had ascended the hill, and taken a *full* view of the forest, this same tree appeared the most beautiful of the whole landscape before him. "How erroneously," said he, "have I judged, while I saw only a part!" This plain tale illustrates the plans of God. We now see but in part. The full view—the harmony and proportion of things, are necessary to clear up our judgment. The time will come when we shall condemn with deep humiliation our own impertinence.

FOREIGN INTELLIGENCE.

Summary of the twenty-fifth Annual Report of the London Missionary Society.

(Continued from page 429.)

INDIA WITHIN THE GANGES.

[In the "Survey," at pages 201 and 236, we have anticipated many of the facts which the Report states under this head. The reader is referred to those pages, and we shall add a few particulars from the Report.]

Calcutta.—The missionaries have contributed, on behalf of the Society, to the "School-Book Society," and the "Calcutta School Society."

Tracts are distributed every evening, and conversations held thereon with the people. The demand for them is very great. Various tracts, chiefly in the form of dialogues between supposed natives, have been written by Messrs. Townly and Keith. They had also received supplies of the tracts issued by the Church Missionary Society and by the Baptist Missionaries; and had, in their turn, furnished those bodies with their own publications.

The opportunities for preaching were multiplying faster than the missionaries seemed able to embrace them. Toward their intended chapel the contributions had increased to 14,000 Sicca Rupees, or about \$8,800.

Upward of 2300*l.* had been contributed at Calcutta, to the different objects of the mission, in less than two years.

Messrs. Hampson and Trawin, who left England in July of last year, had not arrived; but, as appears from a letter written by them at the Mauritius, were in expectation of reaching Calcutta in January.

Chinsurah.—The directors lament the death of Mr. May, which we have already reported. Mr. Pearson has taken his place, as superintendent of the numerous schools; and preaches in the church, with the consent of the governor.

One of the missionaries at Malacca has been sent for, to assist at this station. Public examinations have been adopted, with good promise, in the native schools.

In one of the Bankipore schools, under Mr. Harle, St. John's gospel has been introduced, at the request of the children themselves—an example which, the directors hope, will be followed by all the rest.

A printing-press is about to be established at this station.

Vizagapatam.—At page 237, we have already reported the adoption, by the Calcutta Bible Society, of Mr. Pritchett's translation of the New Testament into Teloo^goo or Telinga; and his arrival at Madras to superintend the printing.

Advices of Sept. 14th state the work to have proceeded as far as the fifteenth chapter of St. John's Gospel; and it was hoped that the whole would be finished by the middle of February.

Mr. Pritchett had made some progress in his translation of the Old Testament; and had translated into Teloo^goo, at the request of the Rev. M. Thomson, the first part of Mr. Ellerton's Series of dialogues between a teacher and his disciple.

Madras.—The schools are increased to eleven. They consist of a boys' school, a girls' school, a Sunday School, and native schools. In the boys' school many have made considerable progress. The girls' school is likely to prove an extensive blessing. The Sunday school affords the highest encouragement. To the native schools, one has been added, for instructing the native boys of character and talent in English. The whole number of scholars was about 500. An application had been received from some natives for a "Female Native School," which is a rare thing in India. The natives discover an increasing disposition to send their children to those schools, where christian principles are professedly inculcated.

The missionaries preach to three English congregations, and one native, all of which are in a prosperous state. Mr. Howell, one of their members, had been making the gospel known, in various parts of the Peninsula.

The brethren have instituted a course of Theological lectures, which are delivered every Tuesday evening, in the vestry of the chapel. About twelve young men attend; who, by these means, are likely to obtain a correct and enlarged acquaintance with the truths of the gospel, and thus be well qualified for imparting instruction to their countrymen.

The monthly missionary prayer meeting is maintained. The Auxiliary Missionary Society has added 100*l.* to the 200*l.* before contributed. A Religious Tract Association has been formed: and, in conjunction with the members of the Church and Wesleyan Missions, a Madras Bible Association.

Mr. Knill's removal, in consequence of debilitated health, to South Travancore, we mentioned in page 237. His feelings on leaving the scene of his past labours will be read with profit;—

“Madras has a thousand attractions. I would not change my station from choice, for any station in the world. Every way in which a minister could make himself useful in London, is opening to a minister here. Hundreds, thousands, tens of thousands, yea, hundreds of thousands, are open to him, to whom, if he had strength and ability, he might prove a blessing. O Madras, how large are thy fields! how great is thy harvest! but, alas, thy labourers are few! As to myself, I feel no languor, stupor, or lowness of spirits. My mind, blessed be God! is as vigorous and active as it ever was. But I am shut up as in a cage. O for a colder clime and invigorated strength, to labour for my blessed Saviour a few years longer!”

Mr. Thomas Nicholson is appointed to strengthen the mission.

Bellary.—The native schools are increased to eleven. The total number of scholars, including the mission boarding school, was 553.

The increase of religion in the British army in the various parts of India, and the probable extension of it thereby among the heathen, are very observable signs of the times. The Report furnishes some striking facts of this nature, with respect to this station and its vicinity:—

A large number of Bibles and Testaments had been sent to a camp about a hundred miles distant from Bellary, the whole of which were sold in less than an hour. An application has since been received for more. “Never,” says Mr. Reeves, “has there been such a hungering for the bread of life among the English soldiery, since the commencement of the British authority in India. The Bible has become the inmate of the knapsack, and is to be found under the soldier's pillow.” What, however, is still more pleasing, some of the good men in the camp had shown a strong desire to promote the distribution of the Scriptures among the surrounding heathen, and for this purpose had actually commenced a subscription, which amounted to upward of 7*l.*

The sum subscribed to the Auxiliary Missionary Society of Bellary, amounted to about 57*l.*; of which about 18*l.* was con-

tributed by the soldiers of his majesty's sixty-ninth regiment.

The Brethren are importunate for more missionaries, not only to assist at Bellary, but also with a view to the commencement of missions at Bangalore and Seringapatam. At Bangalore a religious Society, composed chiefly of soldiers, was formed some time since, and is affectionately united together in the bonds of christian fellowship. The soldiers connected with it had sold, among their comrades, a considerable number of copies of the Scriptures; and lately sent to Bellary the sum of 10*l.* to be divided between the Missionary and Bible Societies of that place. At Seringapatam also, subscriptions had been commenced among the soldiers, for the same noble objects.

The progress of the Canaara translation, and the formation of different societies, were noticed at page 237.

By the death of Mrs. Hands, late Mrs. Des Granges, the mission has lost a most useful labourer.

The attendance on public worship was good. In about eighteen months, fifty members had been added to this mission church.

The report gives the following general view of this mission:—

The beneficial effects of the mission at this station are very apparent. When Mr. Hands first arrived at Bellary, in the year 1810, scarcely a family could be found, among those born in the country, who were able to read, or willing to learn. Their leisure time was nearly all consumed in dancing, visiting, &c. Now many of these persons have become decided christians, ornaments of the church, and blessings to society. The vacant countenance is illumined with intelligence: a thirst for knowledge is excited: they apply to the missionaries for books, and even entreat them to send to England for fresh supplies. Several of them are exceedingly liberal, and contribute largely to the support of the schools, and the different institutions of the mission. Among those who subscribe liberally, are two Africans and one Hindoo, who pour out their praises to God for sending christian missionaries to Bellary.

The British Territory, northward and westward of Bellary, had lately been widely extended, including a large tract of country, where the Canaara language is spoken; a circumstance which adds much to the importance of Bellary, and other places in that part of India, as missionary stations.

*South Travancore.**—The head quarters of the mission are now at Nagracoil, at which place Mr. Knill arrived on the 29th of September 1818; having travelled from Madras, 500 miles, by land. His health was nearly restored by the salubrity of the climate.

Of the residence and labours of the missionaries, the Report states—

* For some interesting information relative to this mission, the reader is referred to Mr. Knill's letter, page 363

The house occupied by the missionaries was formerly that of the resident, and was given to the mission by the Queen of Travancore. It is situated at Nagracoil, about four miles from Malaudy, in a healthy and central situation, close to the southern extremity of the Ghauts, and surrounded by scenery of singular sublimity and grandeur.

The district allotted to the labours of the mission in South Travancore comprehends ten distinct stations, or villages, most of which have churches and schools, and all increasing congregations. At each station, the word of God is read every Sabbath-day, by a native catechist; who also preaches as well as his measure of knowledge will enable him. It is a part of the employment of the missionaries, to instruct the catechist more perfectly.

Hundreds of the natives had renounced all connexion with heathenism. They had cast their household gods out of doors; and, on their public profession of christianity, each of them had voluntarily presented a note of hand, declarative at once of his renunciation of idolatry, and of his determination to serve the living and true God.

In connexion with the disposition manifested by the natives of Travancore to receive christian instruction, the directors have great pleasure in observing the exertions making by the "Calcutta Bible Society" to provide a translation of the Syriac Scriptures into Malayalim, the vernacular language of the country, as well as a revised edition of the Tamul version of the Bible.

An institution had been projected, to be called the "South Travancore Seminary," in which it is intended to educate thirty boys, to be selected from among the most intelligent in their congregations, and brought up in the mission house, on the principles, and, as far as possible, in the spirit and practice of christianity.

Mr. Mead had been appointed to the office of a judge in the native court. On this subject the Report states—

Some portion of his time was occupied by a civil appointment, which he had received from the Rannee, or Queen of Travancore. The discharge of the duties connected with this office seems to have conferred upon the natives many substantial benefits; and had apparently not only excited in their minds strong sentiments of grateful esteem for Mr. Mead, but made an impression throughout the country highly favourable to the success of missionary labours. The directors, however, will consider it to be their duty, in reference to this subject, to intimate to Mr. Mead, the importance of not suffering this, or any similar appointment, however useful in itself, to divert his attention from the proper objects of the mission, with the vigorous prosecution of which nothing should be allowed to interfere.

In the appendix are printed extracts of letters addressed by Messrs. Mead and Knill to Colonel Munro before he left India, and communicated by him to the directors. Of these we shall give a few passages.

Mr. Mead writes, under date of Nov. 24, 1818—

The increase of converts in South Travancore is almost incredible. At one village, Tamaracoolum, upward of 1000 people have entered in the register. At Nagracoil, several high-caste natives have come forward: our numbers here are two hundred and ninety.

On December 14th, he writes—

We continue to receive great encouragement to proceed in our mission, by the daily increase of its congregations. Yesterday fifty families were added to our numbers at Nagracoil, some from remote villages, who came as the representatives of their neighbours, requesting the establishment of schools among them, and other means of religious instruction.

It is stated by Mr. Mead, in the appendix, under date of October 26, 1818—

Within the present year, 1600 people have renounced all connexion with heathenism, and seem to be saying, *What have we to do any more with idols?*

Surat.—An English school, established here by the missionaries, goes on prosperously. The children of the Portuguese attend, read the Scriptures, and learn the catechism. The prejudices of the people, and the want of suitable teachers, had retarded the establishment of native schools.

The death of Mr. Donaldson was noticed in the "Survey;" as was the preparation for printing the Scriptures in Guzerattee.

The Report states, that the missionaries were expecting a printing press and types from Calcutta. A Guzerattee grammar and dictionary, and tracts in that language, were in preparation.

Martyn's Persian Testament is dispersed among the Mahomedans, and greatly admired by many of them. Parts of the Guzerattee translation are lent out among the people: numbers are anxious to have the Scriptures and tracts in that language. Mr. Fyvie had distributed, chiefly among the soldiers, upwards of 2500 religious tracts.

The missionaries had preached, in English, to large congregations, chiefly of soldiers; and were well attended at the house of a native in a populous part of the city.

Conclusion.—In the close of the statements respecting India, it is observed—

On a review of the society's missions in the east, the directors cannot avoid congratulating its members on what has already been accomplished, as well as on the favourable prospects which are gradually opening in those extensive regions. The increase of the schools—the progress made in the translation of the Scriptures into the Chinese, Teloo-goo, Canaara, and Guzerattee: and the printing of portions of them in the two former languages, and also in the Malay—the increased distribution of the word of God, of Evangelical tracts, and other religious publications, and the increasing disposition manifested by the natives to read them, and

also to listen to the glad tidings of the gospel, are circumstances adapted (especially when viewed in connexion with what has been achieved by the instrumentality of other kindred societies) to inspire a lively hope, that the operations now carrying on in that quarter of the globe, under the superintending providence of the Almighty, will at length be made extensively subservient to the purposes of his grace.

(To be continued.)

BRITISH AND FOREIGN BIBLE SOCIETY.

Extracts of Letters on the Object and Connexions of the British and Foreign Bible Society; from the Rev. John Owen, A. M. during his late Tour to France and Switzerland.

Ittenheim, September 10, 1818.

Among the objects to which my attention was directed, and on which it will be expected that I shall report my observations, was that of ascertaining the state and progress of our Turkish New Testament.

In order that I might obtain the most complete satisfaction, on the particulars of an undertaking to which so much importance is deservedly attached, I made a point of visiting the study of Professor Kieffer, in which the copy is prepared for the press, and the *Imprimerie Royale*, in which it is printed.

In the first of these I had an opportunity of observing the state of the original manuscript, and of inferring the laborious nature of the Professor's task in editing this interesting volume. He transcribes every portion of the text with his own hand; and collates it as he proceeds, with the original Greek, the English, German and French versions; the Tartar versions of Seaman, and of the Scotch missionaries at Karass; the Arabic, by the Propaganda, Erpenius, Sabat, and the London quarto; the Persian in the London Polyglott, and that by Martyn: availing himself also, throughout, of the assistance afforded by Parkhurst, Rosenmuller, and Griesbach. All these books of reference are disposed on the Professor's table, in such a manner as to enable him to consult them with the greatest order and convenience: and from the comprehensiveness of this plan, as well as from the exactness with which it is pursued, there is good reason to believe, that the work, when it comes out of the Professor's hands, will be as faithful and correct as it would be possible to render the first edition of a version of the scriptures which has never before been published.

Basle, September 16, 1818.

The place from which my last was dated, Waldbach, has completely filled my mind, and laid such hold on my warmest affections, that I can scarcely bring myself to think, or speak, or write, on any thing but Pastor Oberlin, and his *Ban de la Roche*. You

will remember, that the first foreign letter which awakened an interest in our minds, the letter which made its way most directly to our hearts, and which, at the celebration of our first anniversary, produced the strongest and (if I may judge of others from myself) the most lasting impression upon us all, was that wherein this venerable Pastor reported the distribution he proposed to make of the Bibles assigned to him; and drew, with the hand of a master, the characters of those women who laboured with him in the gospel, and to whom, as the highest remuneration he could bestow, and their ambition coveted, a Bible was to be presented.*

* "I have made a list of such persons as I consider most deserving of such a present. Among the large number of individuals and families to whom a Bible is a most welcome present, I first put down such characters as are most active in promoting the Redeemer's kingdom, and in doing good to the bodies and souls of their fellow-men.

"1. The first Bible shall be given as a present to Sophia Bernard, who is one of the most excellent women I know, and, indeed, an ornament to my parish. While unmarried, she undertook, with the consent of her parents, the support and education of three helpless boys, whom their wicked father had often trampled under his feet, and treated in a manner too shocking to relate, when, nearly starving with hunger, they dared to cry out for food. Soon afterward, she proved the happy means of saving the lives of four Roman Catholic children, who, without her assistance, would have fallen a prey to want and famine. Thus she had the management of seven children, to whom several more were added, belonging to members of three several denominations: she now hired a house and a servant girl, and supported the whole of the family entirely with her own work, and the little money she got from the industry of the children, whom she taught to spin cotton. At the same time she proved the greatest blessing to the whole village where she lived. For it is impossible to be more industrious, frugal, clean, cheerful, edifying by her whole walk and conversation; more ready for every good word and work; more mild and affectionate, more firm and resolute in dangers, than she was. Satan so enraged some of her enemies, that they threatened to destroy her old tottering cottage; but God was graciously pleased to preserve her. A fine youth, of a noble mind, made her an offer of his hand. She first refused, but he declared he would wait for her even ten years. When she replied, that she could never consent to part from her poor orphans, he nobly answered, 'Whoever takes the mother, takes the children too.' So he did—and all these children were brought up by them in the most careful and excellent manner. Lately they have taken in some other orphans, whom they are training up in the fear and love of God. Though these excellent people pass rather for rich, yet their income is so limited, and their benevolence so extensive, that sometimes they hardly know how to furnish a new suit of necessary clothes. To them I intend to give a Bible, considering that their own is very often lent out in different Roman Catholic villages.

"2. A second Bible I intend to give to an excellent woman, Maria Schepler, who, lives at the opposite end of my extensive parish, where the cold is more severe, and the ground unfruitful, so that nearly all the householders are poor people, who must lend their clothes to each other when they intend to go to the Lord's Supper. This poor woman is also a very distinguished character, in whose praise I could say much, were I to enter into particulars. Though distressed and afflicted in her own person and circumstances, yet she is a mother, benefactress, and teacher to the whole village where she lives, and to some neighbouring districts too. She takes the most lively interest in all that relates to the Redeemer's kingdom upon earth, and often groans under a sense of all the inroads made by the powers of darkness. She also has brought up several orphans, without receiving the smallest reward, keeps a free school for females, and makes it a practice to lend her Bible to such as are entirely deprived of it.

"A third Bible-present I intend to make to an excellent widow woman, Catharine Scheiddegger, who is, like the former, a mother to orphans, and keeps a free-school; as also does another young woman, who instructs little children in a neighbouring village in such knowledge as may render them useful members of human and Christian society.

"I might easily enumerate many more characters of a similar description, whose eyes will overflow with grateful tears if they are favoured with the present of a Bible.—*Queen's Hist. Br. & For. B. S. pp. 80, 81. N. Y. Ed.*

I cannot describe the sensations with which I entered the mountainous parish (containing five villages and three churches) in which this primitive evangelist (who for more than half a century has occupied this station) exercises his functions; and still less those with which I entered his residence, and approached his venerable person. The reception he gave me was such as, from the profound humility of his character, might have been anticipated. My visit to him and his flock was wholly unexpected; and, when I announced to him, in my introduction, that I appeared before him as the Secretary of the British and Foreign Bible Society, to testify, on their part, the respect and affection with which they regarded him, as one of the earliest and most interesting of their foreign correspondents, the good man took me by the hand, and drew me gently towards the seat which he usually occupies, exclaiming, but without any turbulence of either voice or manner,—“Sir, this is too great an honour;—how shall I answer words like these?” After the first emotions had subsided, our conversation became familiar; and, as it never ceased, from that time to the moment of our separation, to turn more or less upon the things pertaining to the kingdom of God, as they appeared in the small scale of his own, or the great scale of the Bible Society’s labours, it never ceased to be deeply interesting, and pregnant with edification.

The Sunday exhibited this venerable man in the pastoral character, under which it had been so much my desire (might it but be permitted me) to see him. As he makes the circuit of his churches, the turn on this Sunday belonged to Belmont, distant about half a league from the parsonage of Waldbach. At ten o’clock we began to move. Mr. Oberlin took the lead in his ministerial attire, a large beaver and flowing wig, mounted on a horse brought for that purpose, according to custom, by one of the bourgeois of the village, whose turn it was to have the honour of fetching his pastor, and receiving him to dinner at his table. I rode as nearly beside him as the narrow track would allow. Mr. Rönneberg, accompanied by Mr. Daniel Le Grand, followed. The rear was brought up by the bourgeois before mentioned, carrying a leathern bag slung across his shoulders, which contained the other part of his minister’s dress, his books, &c., and a respectable peasant as an attendant on the general cavalcade. I will not detain you by particulars, which, however interesting, would draw me too far from the main object of my attention. I will only say, that the appearance of the congregation, their neat and becoming costume, their order, and their seriousness, together with the fervour, tenderness and simplicity, with which the good minister addressed them, both in his sermon in the morning, and his catechetical lecture in the afternoon, conveyed to my mind the most delightful impression—that of a sincere and elevated devotion. The interval between the services were past, partly in

dining at the house of the happy bourgeois, (for the duty of fetching and entertaining their pastor is, in the estimation of this simple people, a privilege of the highest order,) and partly in visiting some of the excellent individuals, both men and women, but particularly the latter, in which this part of the parish abounds. The affability and graceful condescension with which the pastor saluted every member of his flock, wherever he met them, and the affectionate reverence with which young and old returned the salutation, were peculiarly pleasing: it was, on both sides, if a ceremony at all, the ceremony of the heart. On our return to the parsonage, the evening was passed in edifying conversation, and concluded by a French hymn, in which all the household united. On the ensuing morning, I had the honour of conveying my venerable host, amidst the bowings of his parishioners, (who gazed with wonder at the unusual sight of their stationary pastor seated in a travelling carriage,) to the house of Messrs. Le Grand, in Fouday, another of the villages in this extensive parish. Here we breakfasted; and, after much pleasing conversation with this amiable, benevolent, and well-informed family, I had the high honour of being introduced to Sophia Bernard, and Catharine Scheidegger!!! Maria Schepler, the second on the list of this memorable trio, had, I found, been removed to her rest: the two whom I have mentioned, and who now stood before me, remained to fill up the measure of their usefulness in the work of their Lord. Never shall I forget the manner in which these interesting peasants received me, when, addressing them by name, I told them that I had known them nearly fourteen years, and that the account of their services, communicated to us by the pastor whom they so greatly assisted, had been instrumental in stirring up the zeal of many to labour after their example. "O Sir," said Sophia Bernard, (the tears filling her eyes at the time,) "this does indeed humble us;" adding many pious remarks in relation to their obscurity, the imperfection of their works, and the honour they considered it to labour for Him who had done so much, yea, every thing for them. The scene was truly affecting. It was not without many an effort that I tore myself from it, and hurried from Ban de la Roche, that seat of simplicity, piety, and true christian refinement, to resume my journey along the beaten road, and to pursue my object among scenes; which, whatever pleasures I had to expect, would suffer in the comparison with those which I had left behind me.

Basle, September 17, 1818.

Pastor Oberlin has been, from almost the commencement of our society, a distributor of our Bibles; and such have been his industry and exactness, that all the Protestants in his extensive parish, and as many Catholics as were willing, and permitted to have them, are, it is believed, in possession of the Scriptures. His ex-

ertions have also extended beyond the bounds of his own immediate jurisdiction: he is accustomed to attend to the wants of the whole of the Steintal, and his house is, therefore, a depot for Bibles and Testaments in both the Protestant and Catholic versions.

Having considered all the circumstances of Mr. Oberlin's situation, the extent and variety of his religious connexions, and the numerous channels of communication which are open to his exertions, I thought it my duty, before leaving Waldbach, to make such arrangements as might secure for him a regular and adequate supply of the Scriptures, in different versions and languages, both from Paris and Basle.

Schaffhausen, September 19, 1818.

At ten o'clock in the morning of the following day, (the 17th,) the promised meeting of the Basle Bible Society, on a larger scale, took place. On this occasion, the Rev. Antistes Falkeisen, (the President of the Society,) Professor Miville, the Rev. Messrs. Burkhardt, Von Brun, and Thurneissen, together with most of the other members, attended. The interest of the meeting was greatly increased by the presence of some visitors, who happened to be passing through Basle, particularly by that of the young Prince Alexander Galitzin, nephew of the illustrious President of the Russian Bible Society, and Mr. Opperman, a very respectable Hanoverian gentleman, who accompanied the Prince on his tour. The Prince is a young man of a superior understanding, and frank and ingenuous disposition; warmly attached to the Russian Bible Society, and to every measure which regards the improvement of mankind. From a principle of courtesy, which I was not permitted successfully to resist, I was placed in the President's chair. The business began by an address to me from the President, (who occupied a chair on my right hand,) in which, with great simplicity and feeling, he expressed the gratitude of the Basle Bible Society, to our institution, and the pleasure and thankfulness which the members of the committee felt in witnessing my presence among them. Professor Miville then reported the measures determined upon the preceding day; which were unanimously confirmed. By my desire, a general statement was given of what the society had done. This was followed by the production of specimens of its principal editions of the Scriptures, and an abstract of the present state of the society's funds. I then presented the letter of our committee, (of which I was the bearer,) signed, on their behalf, by our excellent President, and two of our Vice-Presidents, Messrs. Vansittart and Wilberforce. This was read, in a German translation, by one of the members present, and produced a very agreeable effect: after which, I addressed the meeting in French, and endeavoured to impress them, as well as I was able, with a conviction of the high value we set upon their labours, and the deep interest we took in their success:

and, at the same time, to convey to them some particulars illustrative of the very striking manner in which the providence of God had watched over the proceedings of our society, and appeared for us in circumstances of trial and perplexity. The presence of the young prince Galitzin naturally gave occasion to a more pointed reference to the Russian Bible Society, as lending the strongest confirmation to the tenor of these remarks. With an expression of thanks on the part of the committee assembled, to me, as representing the society in London; and to young prince Galitzin, as representing that in St. Petersburg; this interesting session concluded.

It would occupy too much of my time and yours, were I to enumerate to you all the good people I saw, and all the kindnesses I experienced, during my short, but delightful sojourn at Basle. At five o'clock yesterday morning, I quitted, with regret, this favoured asylum of sound learning, evangelical piety, and christian friendship; and, after an agreeable journey, a great part of which lay along the banks of the Rhine, arrived at Schaffhausen by the setting of the sun.

Constance, September 22, 1818.

The inhabitants of Buch, who had recently evinced some extraordinary symptoms of religious emotion, had contributed a very liberal sum to the Bible Society at Schaffhausen; and I was informed that their minister, professor Spleiss, who had been detained by official employment from attending us in the morning, would be capable of giving me some very useful information. Under these circumstances, I thought it my duty to resolve upon spending the Sunday at Buch, and deferring till Monday, my journey to Constance.

On Sunday morning, at six o'clock, I proceeded with Mr. Rönneberg, Professor Maurer, and Mr. Altörfer, (who, cured of palpable blindness by the late celebrated Jung, is full of gratitude to God, and zeal for promoting the relief of those who are suffering under a similar affliction,) to the interesting village of Buch, where we passed the day in a manner which has left on my mind an indelible impression of satisfaction and delight. The sermon of Mr. Spleiss, and his catechetical lecture in the afternoon, were very serious, animated, and impressive; and the conduct of his hearers was not less orderly than devout. On quitting the church in the afternoon, a large proportion of the congregation, of both sexes, surrounded us; and, for at least half an hour, we had the pleasure of conversing with them on the sacred object of that institution to which they had consecrated the free-will offerings of their poverty and toil. When we told them of the value which was set upon those offerings by the committee who managed the affairs of the parent society, they seemed lost in astonishment; nor were they less surprised and delighted, when, on taking me by

the hand, they were reminded, that the friend who had come to visit them in the name of his society, was an Englishman. We left these good people and their pious minister, with mutual, and, I am sure, I may add, with cordial salutations; and many a prayer was offered up for our safety and welfare, as we moved through the village on our way to our quarters at Schaffhausen.

(To be continued.)

RUSSIA.

From the speech of prince Galitzin, Sept. 19, 1818, we copy the concluding paragraph:—

‘The Russian Bible Society, upheld and perpetuated by the providence of God, and protected by a christian monarch, is rapid in its growth, like a wide spreading tree, planted beside fountains of waters. There now remains scarcely a single government in the Russian empire, in which branch societies do not already exist, and participate and co-operate with us in the work. The far distant regions of Siberia, where the rays of the natural sun are not sufficiently strong to melt the perpetual snows, have been visited by the rays of the grace of God, and begin to be beautified with the fruits of his Holy Word. Heathen tribes, ignorant of the Sacred Scriptures, discover a desire to possess them. Already the Jews, the Tartars, the Persians, the Calmucs, the Kirgesians, the Burjats, begin to read in their own tongues, the wonderful works of God, or are thirsting after the word of life. Into the Karellian, and the Schuwaschian tongues, the Gospel of St. Matthew is already translated; the Molduini, the Cherinissi, the Voguli, the Ostiak, and the Samoeids, have become the objects of the benevolent concern of those who love the word of God; while many professed christians have been awakened by the voice of the living God speaking to them in the Scriptures, begin to discover in themselves a something which requires nourishment no less than their bodies, and are eagerly stretching out their hands to obtain it.

A great work is carrying on by means of the Bible Society in Russia; and the labour necessary to accomplish it is not small. Let us, therefore, redouble our efforts. Let us cry to the Lord, who has sent us the treasures of his own word, that he would strengthen our hands in this work, and give us increasing encouragement to persevere.

EMPLOYMENT OF THE POOR.

The subject of Mendicity has of late years occupied the attention and elicited the talents of some of the wisest men and greatest philanthropists in Europe, and particularly in England, where the evils of a bad system of providing for the poor have become very alarming. Unfortunately for us, we have followed, too nearly, the same plan, and must expect the same results, as far as a difference in circumstances will permit.

It gives us pleasure, to observe, that this subject has been taken up by the "*Society for the Prevention of Pauperism in the city of New York*," in a very spirited manner; and that by the wisdom and zeal of its highly respectable board of "officers and managers" much has already been accomplished by their successful application to the Legislature for instituting the "SAVINGS BANK" and the very salutary regulations relative to the sale of Lottery Tickets.

We presume this important and intricate subject will engage the attention of the "Managers" the present season, and we hope they will receive the cordial support and co-operation of citizens in carrying into effect the measures they may recommend for lessening the distress of the poor and indigent in this inclement season. We have several interesting hints and facts relating to Mendicity, but can insert in this number, only the following, from the London Baptist Magazine.

Mr. Wills has sent us the following extract from an account given by Mr. B. Overseer at Birmingham:—"That he was an overseer of the poor in the years 1817 and 1818; that there were 800 adult poor in the work-house, for whom there was no employment; that about 30 acres of land belonged to the town; that these were let to different tenants; but that four acres were obtained, on which they planted cabbages and potatoes, and obtained a sufficient supply for 600 persons in the house from July to September. In March, 1818, he took seven and a half more, and cultivated two acres in flax. The soil was hard and sterile, but being dug by the spade, and the turf buried without manure, it has a very promising appearance." Mr. B. accedes to the sentiment that the culture of land by hand labour is the only suitable employment for the parochial poor.

PORT OF LONDON SOCIETY.

We insert the following letter, from a clergyman, to an officer of the "Port of London Society" for promoting the gospel among seamen, and ask,—are there not some *more* of our fellow citizens who will remember, those "who go down to the sea in ships and do business in great waters," and improve the very favourable opportunity that is now offered of contributing of their worldly substance to the spiritual wants of this, hitherto neglected people?—Who will follow the example of this minister of Christ, and contribute their *mites* to promote the gospel among our SEAMEN? Blessed be God, there are those who have given liberally to this exalted charity.—The MARINERS' CHURCH, now erecting in Roosevelt-Street is nearly inclosed, but the directors are without money, and unless the friends of Mariners and the friends of the gospel, will come forward and give of their abundance, this great work must be delayed, and hundreds of seamen, who might here receive the precious seed of eternal life, be summoned to the bar of God, unprepared for the awful event! *Men of Israel help!*

Dear Sir,

It is so obvious as to be the common topic of observation, that God is now, in a very decisive manner, hastening the promised

time when the kingdoms of this world shall become the kingdom of our Lord, and of his Christ; and that he is making use of this highly favoured land as his chosen instrument for that blessed purpose. We have reason to thank God that we have lived to see such a time, and more especially if he has given us grace to take an interest in any institution established for promoting the gospel at home or abroad. I have noticed in the public papers the institution which you so zealously support in favour of a class of men reprobate almost to a proverb; and who, till of late years, might truly say, "*No one cared for our souls.*" I trust that numbers of these ignorant creatures will have cause to bless God for the Port of London and the Bible Societies. I enclose a one pound note, which I beg your acceptance of as my mite towards the society for which you solicit; and regret that I have not a larger donation to transmit. But upon the principle that every little helps, I hope it will be acceptable.

Plan adopted by some of the Schools in France.

(Translation of a Letter from Bordeaux.)

The following plan has been adopted as the means for acquiring greater influence over the moral conduct of the children who attend schools in the south of France; and likewise the Sunday schools, which are establishing in connexion with the reformed churches. Our greatest hope arises from the blessing which our Saviour condescends to bestow on the reading of his word. I have communicated to a respectable lady, a project for correcting the faults of children, which I apprehend is better calculated for that end, than the former methods of punishment.

That lady resolved to make the experiment in a girl's school which she has established in her native town, about fifteen miles from Bordeaux. the result has proved highly satisfactory, and appears worthy of recommendation. If religion produces so few of its genuine fruits, may it not be imputable in a great degree to those who teach it? Its full efficacy cannot be acquired by momentary or casual instruction; it requires to be united with the whole chain of our ideas, opinions, and resolutions, from infancy.

The divine word forms the code of this excellent female school.

When a scholar has committed a fault, the teacher makes it known to the whole school, and asks the scholars if they know any declaration of the Holy Scriptures, which is applicable to the case: immediately several of the scholars hasten to quote some passage of Scripture, the choice of which generally proves the penetration and judgment of these young persons. The defaulter so far from feeling degraded by the reproaches of the teacher, whose authority is only human, receives with pious contrition, as from God himself, the correction she merits. After

hearing her publicly acknowledge her fault, the teacher desires the children to encourage the mind of the penitent by some gracious declaration of Scripture. It is thus that the heart being moved with tenderness, these young persons interpret the divine mercy, and offer with earnestness to the afflicted mind of their sister the invigorating influence of the gracious promises. Thus the teacher disappears before the Almighty, and with her scholars, humbles herself in the presence of the Supreme Being. It is no longer man who governs: it is the Holy One, who reveals himself to the tender minds of the children by their companions. Religious instruction becomes mutual.

It is undoubtedly requisite, like the lady, to know the Holy Scriptures, and the art of finding suitable extracts for producing the proposed effects. But when the teacher has not the same talent, if she possesses genuine piety, and is acquainted with proper passages to be quoted, she will be sure in pursuing this course to lead their minds to God, to virtue, to discipline, and energy, more effectually than by the exercise of authority and ordinary means. The better to judge of the advantage of this method, I take the liberty to acquaint you with some facts reported in the register of the school:

F. L. aged eight, having spoken some low and filthy expressions, was marked by the monitor, and sent to the platform.—“What have you done?” said the teacher; she, without hesitation, confessed her fault. The mistress then addressed all the class, and inquired if any one of them had any advice to give this poor child? One scholar pronounced the following passage of scripture: “Let no corrupt communication proceed out of your mouth.” Another said, Let your conversation be such as “may minister grace unto the hearers.” A little girl added, “Let your speech be alway with grace.” This scene made the most lively impression on the whole school. From that moment, F. L. has used no bad language either in the school or at home. The mother of this child, has reported that her daughter, who formerly had a most vicious disposition, is totally changed; that she had watched her most carefully, and desired her neighbours to do the same.

Another child of five yearsold, having shewed bad behaviour during the exercise of prayer, was reported by the monitor. “What have you done, my child,” said the teacher, “will you not be good?” She answered, “No.” “Will you do your duty?” “No,” she replied. “Will you pray to God?” “No,” she answered. “Poor miserable child,” said the teacher, “how I feel for you; what will become of you?” The child still resisted the representations of her mistress; but at length she relented. Seeing her in this state, the teacher inquired if the children knew any passage of scripture which pointed out the duty of prayer? The children replied in these words, “Pray without ceasing.” At length the little girl cast herself on her knees, and seriously repeat-

ed the Lord's Prayer ; and, in rising, said to her mistress, "O I am happier now." To console and encourage her, they cited to her another passage, "Draw nigh to God and he will draw nigh to you." From that moment the child has not neglected a single day to pray to God, and is become an example of good conduct in the school.

The mother of a child who attended the school having observed a happy change in the conduct of her daughter, said to her, "I suppose they chastise you well in the school to change your bad disposition, and that Madame D. gives you severe reproofs." "No," replied the child, "they beat none of us at school, and Madame D. speaks to us very seldom. It is God who teaches us by his holy word."

A visiter, one day, inquired among the children who belong to this school, "Who is the mistress of your school?" All spontaneously replied, "It is the word of God."

DOMESTIC.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Report of the Prudential Committee.

*Bombay.**—This mission, the first child of the Board, can never be mentioned by your committee, without emotions, which the heart wishes always to feel, and recollections, on which it dwells with ever freshening gratitude and delight. It has lost nothing of its title to be regarded with the liveliest affection, confidence and hope.

The mission now comprises three stations. The first, which is also the principal seat of the mission, is in the great native town of Bombay ; and is still held by Messrs. Hall, Newell, and Bardwell. At Mahim, about six miles distant, on the northern part of the same Island, is the station of Mr. Graves,—in the midst of about twenty thousand heathen people, dwelling compactly around him, and near to a still greater number on the neighbouring Island of Salsette. Mr. Nichols has his station at Tanna, the chief town of Salsette, distant from the first station about twenty-five miles, and separated only by a very narrow strait from a dense and wide spread population on the continent. These stations are regarded as eminently eligible, combining many and great facilities, and advantages for extensive operations.

About a year ago, Mr. Nichols was visited with a severe bilious illness, by which he was brought near to death. "My physician, my friends, and myself," he says, "for several days anticipated the rapid approach of that hour, when my soul would be

* See page 204 of this volume.

summoned hence. But the Almighty physician appeared to save. The chastisements of his rod were mingled with the sweetest tokens of his love.—He made all my bed in sickness.—I cannot think of the goodness of God and the unremitting attention of Dr. Taylor, and my beloved friends about me, but tears of gratitude fill my eyes.” His speedy recovery is mentioned by the other brethren, and will be regarded by this board, as a particular mercy, to be recorded with devout thankfulness. It is, however, only a touching instance amid an ample display of divine goodness. In the general health of its members,—in its internal harmony,—in the favour it has obtained with the rulers, and with the people, European, and Native,—in the free course afforded to its operations,—and above all, in its lively steadfastness in the work of faith, and labour of love, and patience of hope,—the Lord has marked this mission with distinguished kindness.

Since the dates reported the last year, a wide expansion has been given to the sphere of its operations. At first, the labours of the brethren were limited to the town of Bombay. After the arrival of Messrs. Nichols and Graves, by occupying the stations of Mahim and Tanna, they brought the whole island of Bombay, and Salsette also, within their range. Nor is this all. By the late war in India, the Mahratta states and territories, on the side of the peninsula or continent adjacent to Bombay, and to a great extent, were subjected to the British dominion. This event, as it rendered those countries more easily and safely accessible, gave a new spring to hope and to enterprise.

In October last, Mr. Newell made an excursion to Caranja, an island near Bombay, “containing about ten thousand inhabitants, mostly Hindoos.” There “he preached to numbers of the people, and distributed a hundred books.”

In the same month, Mr. Hall passed over to the continent, and visited Choule, a place upon the coast, about thirty miles south of Bombay. “Here, in a small compass,” he says, “are six or eight towns belonging to the English; and in these towns there may be thirty thousand inhabitants; who with the exception of about two hundred Roman Catholics, fifty families of Jews, and a few Mussulmauns, are all Hindoos.” He visited most of the towns and villages in the district, “preached to, and conversed with, large numbers of the people, and distributed about two hundred books.” Not only were the books kindly received, but, before he left the district, the people thronged around him, at different places, eagerly desirous of obtaining them. This afforded him very favourable opportunities for preaching to them, which he as gladly embraced. When his stock of books was gone, pressed by their importunities, he promised to send them more; and in fulfilment of the promise, after his return to Bombay, he sent them, by the hand of a schoolmaster, about four hundred.

In the forepart of November, Mr. Newell made a visit to Ban-

kote, about sixty miles south of Bombay, of which he gives the following account.

"I staid at Bankote eleven days; and from thence visited the principal towns in that vicinity, and held conferences with the people in all the places to which I went. I read also, in all those places, some of our tracts, which contain a general view of the gospel, in a small compass; and distributed among the people copies of the gospel of Matthew, and of the Acts, and of all the different tracts which we have published. I found the people attentive and inquisitive. When I visited the same people a second time, I generally found they had a number of inquiries to make about what they had heard before.—The town of Bankote, with its dependent villages, contains about 1700 inhabitants. I distributed in this place of the gospel of Matthew 50 copies, of the Acts 30, and 200 tracts. I had the satisfaction of finding, that I could communicate with the people on the continent as readily, as with the people on this island, and that the people and the language are precisely the same there as here."

In December, Mr. Hall made another excursion; visited Cullian and Basseen, two large towns on the continent, the former about forty miles north east, and the latter about thirty miles north of Bombay; imparted instruction to many people; and distributed more than five hundred books.

"Our experience of this mode of labouring," Say the brethren, "has led us to estimate more highly the importance of itinerating extensively, for the double purpose of preaching and distributing the Scriptures and tracts. And we indulge the pleasing hope, that He, who has helped us thus far, will enable us to go on, extending our instructions and distributions further and further; and we would rest assured, that our labour will not be in vain in the Lord."

It is their constant, daily practice to go about among the heathen, preaching more or less publicly, as opportunities offer; and distributing books to such as seem willing and able to read them. "It will no doubt," they say, "be grateful to the feelings of the Board to reflect, that five of their missionaries, in the same region, and the same language, are now daily and actively engaged in the use of means, both direct and indirect, for the conversion of the heathen."

Among the indirect means here referred to, are the translating and printing of the Scriptures in successive portions, and the preparing and printing also of other books and tracts.

Mention was made in the Report of the last year of their having printed in large editions, the gospel of Matthew, the Acts of the apostles, and two tracts consisting chiefly of select portions of Scripture. They have since printed two editions, a thousand copies each, of a tract composed by them, and entitled, *The Way to Heaven*; the first Number in a series of *Scripture History*; the

Gospel of Matthew, for the Bombay Bible Society; *Christ's Sermon on the mount*, partly for the Bible Society, and partly for their own distribution; a *Reading Book* for schools; and a book entitled *An easy and expeditious Method of acquiring a Knowledge of the English Language; designed for the benefit of those Natives, who wish to study the English language and Sciences*. And at the last dates they were expecting soon to print the book of Genesis, and several other tracts; and an edition of the *Way to Heaven*, in the Guzeratte language.

"The demand for books, they say, has been greatly increased. A large number has been distributed; and some of them have been sent to a considerable distance on the continent. A few copies of the *Reading Book* for schools, were sent, some months since, to a large town about twenty miles to the east of Bankote; and were so highly approved, that they were immediately introduced into the principal schools there, and a further supply was requested through a European gentleman residing there. The supply desired has since been forwarded. A number of Gospels and copies of the Acts, and tracts have been distributed in the same place, through the same gentleman. He also remarked, concerning a copy of *Matthew* and the Acts, bound together, that an officiating Brahman of the principal temple in that place, asked for it; and it was given him on condition, that it should be publicly deposited in the temple for the use of all that might wish to read it. On this condition it was received; and the gentleman had ascertained that it was accordingly deposited and actually read."

The two thousand copies of *The Way to Heaven*, which they printed in two editions, were quickly distributed; and another edition was wanted.

These statements show, in a strong light, the diligence of the missionaries, and the utility of their printing establishment. Hitherto indeed, they have received little remuneration for the expenses and labours of the press. They have done some printing however, for the Bombay Bible Society; which directly served the general cause, and at the same time brought something to the funds of the mission; and they entertain the hope, that from their book, "*designed for the benefit of those Natives who wish to study the English language and the Sciences*," the mission will derive no inconsiderable emolument. Copies of the book have been sent home. It is an octavo of 168 pages; and in the judgment of your committee, is highly creditable to the mission. But it is chiefly by supplying the missionaries with copies of the Scriptures and other books and tracts for their schools, and for liberal and extensive distribution, that their press will be an engine of incalculable utility.

The schools of this mission, as reported at our last anniversary, were eleven. The number has since increased to twenty-

five. The total number of pupils in these schools is not stated in any of the communications received ; but we may fairly estimate those who attend constantly at nearly a hundred Jewish, and more than twelve hundred heathen children ; besides a nearly equal number, in the course of a year, whose attendance is inconstant. The system is extending, the field is widening, the number of schools and of pupils is increasing ; and the hearts of the missionaries are expanding with benevolent desire and with animating hope.

In this connexion, the brethren make a statement respecting the expense of their schooling system, from which it appears, that, on an average, the teaching of a hundred boys costs the mission about eleven dollars a month, and is not likely to cost it more. Taking twelve hundred, as the total number of pupils in their twenty-five schools, the total expense for a year amounts to about 1580 dollars.

These views of the beloved missionaries are animating, and these sentiments impulsive. They will be deeply felt, not only by this Board, but by the christian community extensively, and the liberal patronage so earnestly solicited, will not be withheld.

It would have been gratifying to your committee, had they been able to report a proportionate success in the design of educating children in the missionary families. But in respect to this part of the general plan, the missionaries at Bombay have not yet been so happy as to have their hopes realized ; and they express concern, lest the expectations of their patrons and friends at home should not soon be fulfilled. At the latest dates, they had not more than three or four native children under their special domestic care : nor were they certain, that even these would be found eligible as beneficiaries of the sacred and particularly interesting charities, to be applied to the education of heathen children as christians, and with specified and select names. The most assured confidence, however, may be cherished, that what can be done will be done, for carrying the design into effect : and preventing a disappointment which both the missionaries and your committee would most deeply regret.

In the mean time, moneys, specially given for this object, will be held in sacred trust ; and will not, without the direction or consent of the donors be otherwise applied. It will be at the option, however, of societies and individuals by whom these donations have been made, to direct their application, as to them shall seem most desirable. Some moneys, originally intended for this specific application at Bombay, have already, by the direction of the donors, been transferred, for the same purpose, to Ceylon, where children can be obtained with less difficulty, and supported at less expense. And your committee beg to commend it to generous consideration, that only twice the sum requisite for educating a heathen child in a missionary family at Bombay, would be

sufficient for the support of a school there of forty or fifty heathen children; and to the establishment of schools to any extent, for which funds shall be supplied, no obstacle is likely to be found.

In two years the schools of this mission have increased in number from four to twenty-five; and the pupils in an equal ratio. Let the present number in these schools be taken at a thousand;—let the increase henceforward be only at the rate of doubling in five years;—and let five years be allowed, as the average term of the continuance of the same pupils at the schools;—and, in twenty-five years from this time, 31,000 heathen children will have been instructed, and issued from the schools;—and at the close of this period the number of schools will be 640, and the number of pupils in them 32,000.

Considering the wide extent of the field now opened, and the continually increasing facilities and advantages afforded, these estimates will be regarded as quite moderate. But even these supply a basis for expanding hope, and open prospects on which the benevolent mind will delight to dwell.

Slender as the probability may be, that the adult Hindoos, and especially such as are advanced in years, will be turned from their vanities unto the living God; it surely is in no degree improbable, that Hindoo children, brought early under a course of christian instruction, taught and accustomed daily to read the Holy Scriptures, and impressed with the precepts and doctrines and counsels and exhortations of the gospel—will learn to see, to despise and to abhor the hideous absurdity, deformity, sottishness, and impurity of the Hindoo system; will become advocates for the religion of Christ; and, by the grace of God accompanying the means of his own appointment, many of them be made devoted and exemplary disciples.—Thirty thousand children, not only themselves instructed, but carrying the Bible into as many, or nearly as many, heathen families, and reading it to their parents, and brothers and sisters, and connexions and acquaintances, will do much, even in their early years, for diffusing the light of the divine truth. When attained to riper age, their activity, their influence, and their impressions upon the mass of population, with which they are intermixed, will be proportionably increased. Not a few of them may become not only heads of families, but teachers of schools,—and teachers too, possessed of much better qualifications than can now be obtained. And some of them may be catechists, and preachers,—regularly engaged, and efficient helpers in the missionary work.

Meanwhile, the other parts of the system will be advancing. The missionaries, in their circuits, will preach the gospel directly to many thousands of heathen people, and distribute the Scriptures and other books and tracts, and cause them to be distribu-

ted, throughout cities and districts and provinces, containing millions.

But the system is not to cease its operations in twenty-five years. It will then have gathered strength, augmented its resources, and multiplied its facilities and advantages, for extended and more effective operations.

(To be Continued.)

From the Boston Recorder.

MISSION TO JERUSALEM.

WE have often had occasion to speak of the proposed Mission to the Land of Promise, and are now happy to inform our readers that the Missionaries are actually embarked. Messrs. LEVI PARSONS and PLINY FISK, the gentlemen designated for this Mission, reached town on Saturday morning, expecting to sail on that day for the Mediterranean, had they not been prevented by unfavourable winds. On Sabbath noon the old South and Park Street Churches at the request of the former, united with the Missionaries in the Old South Church in celebrating the Lord's Supper. On this occasion, the services were performed by the Rev. Dr. Worcester, Rev. Messrs. Codman, Fisk, Jenks, and Dwight. It was eminently a feast of love, and greatly refreshed the hearts of all who were present. On Sabbath afternoon, the Rev. Mr. Parsons preached a sermon in Park Street Church connected with the subject of the Mission, from Hosea, iii. 4, 5. "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: Afterwards shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days." In the evening the Rev. Mr. Fisk preached at the Old South Church to an overflowing audience, from Acts xx. 22. "And now behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there." Both the sermons are to be printed. We shall only say, therefore, that they were heard with the deepest interest by those who were present; that they are admirably calculated to promote the great object in view, and an interest in the enterprise in which they are engaged, and that we hope they will be extensively read by the Christian public. Clear we are, they have done much good in Boston. After the sermon by Mr. Fisk, a collection of more than \$100 was taken up, and the Rev. Dr. Worcester read the Instructions of the Prudential Committee of the Board of Commissioners for Foreign Missions.

On Monday evening, at the United Concert of the Old South and Park Street Churches, the two Missionaries addressed them,

and united with them in prayer. This interview was peculiarly interesting and affecting to the members of those Churches. In a sense, the Mission had originated among them. At their united monthly concert for prayer during the last twelve months, they had contributed a sufficient sum to support one of the Missionaries. During the year they had become deeply interested in the Mission itself, and personally attached to the two gentlemen engaged in it, both as preachers and as men. This was probably their last interview. We cannot but look upon it as a gracious interposition of Providence that the Missionaries were detained by a head wind through the Sabbath and Monday. Much good we believe has been done, in consequence of it, to the cause of Christ. On Wednesday morning the wind becoming directly favourable and the weather remarkable fine, the Missionaries embarked in the Sally-Anne, Captain Edes, for Smyrna.—The vessel is to touch at Malta for a few days. From that Island we may expect to receive interesting intelligence from them. It was a most favourable circumstance for the Missionaries, that the Steward of the Ship, a native of Trieste, converses freely both in the *Modern Greek*, and in the Italian. They may derive much assistance from him, especially in the pronunciation of the former of these languages, which is in a sense his mother tongue.

While at Smyrna, the Missionaries will early visit the Seven Churches of Asia, which are all still in existence; if the fact that a few Christian families (at least) still remain in each of the places formerly occupied by those Churches, will justify such an assertion. We hope they will send us, by the time when the spring opens, such accounts of those Seven Churches, that some of our Churches in New-England will send out and support Pastors sufficient to take the oversight of them. What a field of benevolence is here laying open to those who love our Lord Jesus Christ. The Missionaries are to direct their course to Jerusalem, as soon as they shall have been prepared at Smyrna for their operations in that city.

It is a most pleasing circumstance, that through the enlarged benevolence of an individual, a foundation has been laid for the establishment of a Bible Society, if practicable, in Jerusalem, where the Apostles first began to preach the Gospel, and to which our Churches are now sending it back. Let Christians throughout this country, pray for the blessing of God on this Mission, as well as on that which has lately gone to the Sandwich Islands. Let them pray that the companions of their voyage may be renewed by the Spirit of Grace, and brought into the Divine kingdom. Let them do this continually and in such a manner as to receive for them the blessing which they ask.

(To be continued.)

CONSECRATION.

On Wednesday the 17th ult. St. Michael's Church, recently

erected in the city of Trenton, was consecrated to the service of God, by the Rev. Dr. CROES, Bishop of New-Jersey, agreeably to the form prescribed by the Protestant Episcopal Church in the United States. On the following day, the Rev. Mr. CARTER was instituted as Rector of the church. The building is of stone, in the gothic style, 64 feet by 41; and it is said, that the exterior is simple and handsome; while the arrangement and finishing of the interior exhibit much taste, neatness and convenience.

For the Christian Herald.

AFRICAN SCHOOL.

The Report of the Directors of the African School under the care of the Synod of New-York and New-Jersey, read in Synod and accepted, at their late Session in Elizabeth-town, New-Jersey.

The Directors of the African School beg leave to report to Synod, that in the course of the last year, they have taken under their care four young men, viz. Gustavus Cesar, from Jamaica, Long-Island, Mark Jorden, from New-Brunswick, John Bartley, from Philadelphia, and Joseph Michael, from Charleston, South Carolina; and that the whole number now in the school is seven.

They have found it necessary to relinquish for the present the idea of taking up one, whom they mentioned with considerable hope in their last report. This, however, has not arisen from any misconduct on his part, but from finding that, through want, either of capacity, or application, he had not progressed as fast as to justify the selection.

The current expenses of the past year have amounted to four hundred and ninety-three dollars; which, added to a quarter bill of the year before, paid since the last report, have swelled the drafts on the Treasury this year to five hundred and eighty-three dollars and twenty cents; completely exhausting the Treasury and anticipating nineteen dollars and seventy-nine cents, exclusive however of a thousand dollars of six per cent. stock belonging to the Board.

The progress which most of the young men have made in their studies, has been such as to give entire satisfaction. The examination in July was gratifying in no small degree. Their conduct also, the Board are happy to learn, has been so exemplary as to command the approbation and esteem of the people among whom they reside.

In the last Report the Board stated, that a proposition for a union of efforts had been made to the Synods of Philadelphia and Albany. In pursuance of that overture, commissioners from the two Synods met the Board in the city of New-York in May last. A plan of union was discussed, and agreed to, in a committee of the whole, which was to be submitted to the Board and the two Synods. The Board ultimately rejected a single article, and sent the plan as originally reported, together with their own exceptions, to the other bodies. The result is not yet known.

It is with unfeigned regret, that the Board are called to report the death of JOHN E. CALDWELL, one of their number, who stood among the foremost in the cause of Africa. They will long cherish his memory with grateful affection, and honour his worth.

The Board find themselves compelled to urge upon the attention of Synod the necessity of making some more general exertions among our churches for the support of the school. It will be perceived that they have now under their care seven young men, and that their Treasury is exhausted—except in a very few instances, it is not known that the recommendation of Synod relative to the formation of auxiliary societies in our congregations has been complied with. They cast themselves upon the Synod in this matter, and hope that an undertaking so auspiciously begun, and which involves the immortal hopes of millions, will not be suffered to fall to the ground.

E. D. GRIFFIN, *Secretary.*

October 20, 1819.

Board of Directors for the ensuing year.

Ministers.—Rev. James Richards, D. D. Rev. John B. Romeyn, D. D. Rev. E. D. Griffin, D. D. Rev. John McDowell, D. D. Rev. Gardiner Spring, D. D. Rev. Leverrett I. F. Huntington.

Laymen.—Mr. Rensalaer Havens, Mr. Zechariah Lewis, Mr. John Neilson, Mr. Hiram Smith, Mr. Joseph C. Hornblower, Mr. Benjamin Strong.

A true extract from the Minutes of Synod.

WILLIAM A. M'DOWELL, S. C.

The Synod of New-York and New-Jersey, at their late Session in Elizabethtown, resolved to take measures for endowing a Professorship in the Theological Seminary at Princeton.

The following plan was adopted, viz :—

1. *Resolved*, That this Synod, though deeply sensible of the pecuniary embarrassments which at present exist in our country, deem it their duty to enterprize the endowing of a Professorship in the Theological Seminary, under the care of the General Assembly of the Presbyterian Church, in the United States.

2. *Resolved*, That in the prosecution of this enterprize, the Synod, while they hold the main object steadily in view, will endeavour to take such measures as shall not be oppressive or unduly burdensome to the congregations and people under their care. They will not attempt to effect their purpose in too short a period of time, nor press upon those whose circumstances are peculiarly embarrassing.

3d. *Resolved*, That it be recommended to the Presbyteries, Ministers and Congregations, that may find it expedient to do so, to enter without delay on the organization of measures for the above object.

4th. *Resolved*, That it be recommended to the Presbyteries, Ministers and Congregations, who may raise any thing for this object, to report to the next meeting of Synod, what they have done in this business.

A true extract from the minutes.

WILLIAM A. M'DOWELL, Stated Clerk.
Morristown, Nov. 3, 1819.

For the Christian Herald.

"And Isaac went out to meditate in the field at even tide."

WHAT power mysterious to the cloud has lent
Its hues, and to the star its chastened light;
As if some angel pure had pitched his tent
To watch the earth while wrapp'd in dreary night.

A hand divine has hung the cloud on high,
And dropp'd the star within its wide flush'd breast;
Whose influence sweet allures the roving eye
To Heaven's bright fields, where angels pause to rest.

But not in Heav'n alone are beauties seen,
For tho' the sun be hast'ning far away
O'er the blue hills with summits cloth'd in green,
He leaves awhile, the softest beams of day.

The skiff just rowing in the river's breeze,
With slack'ned sail has touch'd the verdant shore;
Whilst round the mountain cot, begirt with trees,
The busy shepherd folds his flock once more.

The feather'd tribes to yon deep wood retire,
The dews of ev'ning fall on each fair flow'r;
The village church conceals its lowly spire,
The streamlet gently flows at this lone hour.

Oh! Thou whose hand has stretch'd the ev'ning shade,
And fix'd each trembling star beneath thy throne;
The landscape all is thine, each hill and glade,
And star sends its mute praise to Thee alone.

Touch'd by thy hand the landscapes all around,
With beauties fresh shall glow, and lovely seem,
The woodland lawn with melody resound,
When thou shalt wake the morning's early beam.

Sweet star of eve, herald of night, farewell,
Long e'er thy polish'd fires shall cease to glow,
These lonely fields o'er which I rove, shall tell,
Earth's weary pilgrim sweetly sleeps below.